1: Karsten--513 (1916-18) 1935 Jivaro
126 (1928-29)

"The myths were told me by different Jibaro Indians in their own language and I afterwards, with the aid of interpreters, translated them first into Spanish and then into English. In order to give the reader an idea of the prose language of the Jibaros, I relate two of the myths in the original."

Explanation of Plate 59

Fig. 1 Signal drum, Fig. 1 a drumstick; Fig. 2 transverse flute; Fig. 3 comb; Fig. 4 double-skin drum; Fig. 5 anklet rattles; Fig. 6 iron dagger in scabbard, side view and front view; side-blown flute, seen from the side and from the front; Fig. 8 cooking pot; Fig. 9 drinking bowl; Fig. 10 eating bowl; Figs. 11 and 14 stool for women; Fig. 12 stool for men; Fig. 13 knitting pattern for a strap bag; Fig. 15 spindle; Fig. 16 end-blown bone flute.

[p. 341] Explanation of Plate 60

Fig. 1 bone needle used for manufacturing strap bags, Chiwaro; Fig. 2 skeleton frame for a Chiwaro dwelling (the semicircular projection in the rear omitted); Fig. 3 trap with pull action, Kandoochi; Fig. 4 Chiwaro bed; Fig. 5 trap with spring action, Chiwaro-Aguaruna; Fig. 6 trap with pull action used by the Kichoa; Fig. 7 skeleton structure of Kichoa dwelling.

Caption of Plate 61

Seantechume, an Aguaruna. The frame is made of the decorated shafts of four spears.

Caption of Plate 62

A kandoochi (Murato).

Caption of Plate 63

Mummified Sloth Heads, Chiwaro.

Captions of Plate 64 [346]

Tattooings
Figs. 1, 5 and 6: Agoreono men

Caption of Plate 65

Pile-building, used to look out for enemies, Chiwaro (upper left); Chiwaro-Aguaruna with spear (upper right); below: Chiwaro group.

Caption of Plate 66

Chiwaros in front of their house along the Morona River.

Color Plate VII, Caption Translation

Drinking bowl of the Chiwaros (above).
Drinking bowl of the Monitschi (center) and bowl of the Kokama (below).

Caption of Plate 68

Upper left: carrying baskets; lower left: storage basket with cover; next to it a basket to store fish and a double-skin drum; right: bag with strap; above: unfinished plaited bag; below: fur bags with straps.

28: Tessman--829-830
116, 126

(No date) 1930

Jivaro-1

Cartograms
Material Culture

1. Clothing for Men and Women
2. Ear Ornaments and Head-Presses
3. Ornaments for the Column of the Nose and Tattooing
4. Ornaments for the Sides of the Nose and Tooth-Filing
5. Ornaments for the Lips and Combs
6. Structure of Houses (Main Portion)
7. Walls and Projecting Wings of Dwellings.
8. Huts and Chicken Coops.
9. Sleeping Accomodations
10. Seating Accomodations and Brooms
11. Firefans and Saucers for Pots
12. Domestic Animals
13. Fishing Utensils
14. Weapons for Fishing
15. Blowgun, Quiver, Traps

16. The most important edible Plants and their Cultivation (Manihot, Indian Corn, Groundnuts)
17. Sugarcane, Sugarcane Beverages, Tobacco and Kurupa.
18. Kaapi Beverage, Koka, and Guayusa.
19. Salt, Chopping Instruments, and Cornflakes Preparation.
20. Spoons, Drinking and Eating Utensils
21. Preparation and Use of Strings, Bags. Preparation of Fire.
22. Sex of the Spinners. Spinning Products. Shape of Spindle and Loom.
23. Weapons of War
24. Signal Drums, Double-Skin Drum, Rattles
25. Musical Bows, End-blown and Side-blown Flutes, Reed Instrument.

[830] Religious Beliefs

26. Belief in God; Activities of the Soul; Sacrifices to the Soul.
27. Residence and Manifestations of the Soul
28. Types of Sorcerers, Modes of Sorcery (if different, only of black magic). Cause of Death.
29. Weapons of the Evil Sorcerer.
30. The Victim of the Evil Sorcerer. Possibilities of Cures.
31. Magic Apprenticeship. Where does the Magic Power (the Weapons) of the Evil Sorcerer Go When he Dies? What Happens to the Missile When the Victim Dies.

Transformation of the Evil Sorcerer.

32. Circumcision. Menstruation Customs. Cultic Rites. Masks.

Social Culture

33. Sexual Intercourse Between Men Prior to Marriage and Genuine Homosexuals.

34. Premarital Sex Relations. Engagement. Age of the Woman at the Time of Marriage.

35. Who Follows the Marital Partner--the Husband or the Wife? Adultery. Number of Wives.

36. Place of Childbirth. Position of the Woman in Labor-Pains. Behavior of the Father after the Birth. Abstention from Intercourse after the Birth.

37. Burial. Treatment of the Corpse.

Language Families, Cultural Families

38. Distribution of Language Families.

39. Distribution of the Cultural Elements of the Old Curture Family.

40. Distribution of the Cultural Elements of the Amazonian Cultural Family (Main Group).

41. Distribution of the Cultural Elements of the West-Amazonian and the Ucayalian Cultural Groups.

42. Distribution of the Cultural Elements of the Cultural Families of the Sub-Andes and of the North.

Once precautions were taken not to offend their sensibilities, we prepared our apparatus certain of being able to gather the documentation of their characteristic and barbarous custom, the fiesta of the "tchantcha."

We were not wrong, for around the Jíbaro cabin which we reached after a fatiguing march, this fiesta, which many of the Jíbaros still practice, was in progress. As soon as the designated victim falls under the thrust of his lance, the Jíbaro cuts off the head which for him represents his most precious trophy and carries it to his house on the point of his lance.

From this moment preparations for the fiesta of the "tchantcha" begin. In the meantime the women make plans for providing a great quantity of smoked flesh of pigs, chickens, turkeys and fish, as well as chicha which is their predilect drink and which is prepared exclusively by the women; they masticate the root of the manioc and then spit it into clay vessels, leaving it to ferment several days until it is converted into a delicious drink which is very alcoholic and nutritive.

The expedition witnessed the fiesta as a privilege, for no stranger has ever been admitted to it. It was viewed from a height and the filming apparatus was disguised so that the savages would not suspect the true object of our presence. And so we were present at the fanatic exaltation of the hero, who, seated in the middle of a circle formed by relatives and friends, has in his hand the "tchantcha" and the homicidal lance. Children are excluded from this circle, but the women take part.

After the witch in ceremonial dress has purified the soul of the killer by his exorcisms [22] the orgy commences. It lasts several days and at times for weeks until the provisions prepared for the fiesta are gone.

PHOTOGRAPHS

Photograph 1 [16] A Salesian "Pioneer". The father Albino del Custo who has lived for 40 years in the forest, and who has completed admirable works such as a road 170 km long which he has opened and kept free from the constant advance of the forest through his energy.

Photograph 2 [17] The labyrinth of the virgin forest. The expeditionaries had to open a route with great difficulty through the great extentions of virgin or almost unexplored forest, where dangers represented above all by reptiles abounded.

Photograph 3 [17] The work of the missionaries. La Obra de Don Bosco maintains a series of missions in the interior of Ecuador which are fulfilling a great work of civilization. Here is the father Giovanni Giannassi who has worked for 18 yrs on a grammar of the Jíbaro language.

Photograph 4 [18] Wives of Jíbaro savages. They live near the Lupano River. This tribe is cannibal, but they only eat the flesh of Indians of other races.

Photograph 5 [18] All good friends. The author and his companions, Michele Car, Francesco Bornengo and Luigi Bosio; the first of these lost his way for a while and after a long search the others found him in the cabin in which they were photographed with their new friends the Jíbaros.

Photograph 6 [19] Bridge in the heart of the forest. It was extended across the Negro River through the great efforts and sacrifices of the Salesian missionaries; it is very beautiful and safe in spite of its rusticity.

Photograph 7 [20] A little Indian sultan. A savage of the Napocón River with his three wives who seem to live happily, sharing the task of serving their husband and master who does not trouble himself for anything except hunting and warfare.

Photograph [21] 8 Jíbaro woman. Her face is tattooed with a series of signs destined to conjure the evil spirits without fail; this happens to a great extent among the American tribes.

Photograph [21] 9 Typical representative. The Jíbaros are physically agreeable with well-proportioned figure and regular features. Sympathetic in their manner, they are characterized by an extreme love of independence.

Photograph [22] 10 Two examples of "Tchantchas." The Museo Argentino de Ciencias Naturales preserved these two examples of human heads reduced to a tenth of their regular size without injury to the regularity and fidelity of the features.